

Peninsula Enterprise.



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NUMBER 46

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—AND—
NOTARY PUBLIC

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I may honestly say I am the
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We guard your interest as care-
fully as we guard that of our
own; knowing we must do this
in order to secure and hold
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safe for the reason that all our
records are so completely system-
atized that we cannot overlook
a risk, and thereby fail to notify
our patrons of expirations.

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work on fine Watches, Clocks,
Spectacles and Jewelry at bed-
rock prices. All work guaran-
teed to be first-class. Highest
prices paid for old gold and sil-
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Five different grades and sizes, manu-
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market we believe to be absolutely
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extra heavy lining which renders the
stove much more durable than any
other. Stylish in appearance, and at
prices that everyone can have a high
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E. T. PARKS & CO.
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TANTALIZING TALK.

JOB'S COMFORTERS THE SUBJECT OF
DR. TALMAGE'S SERMON.

On the Other Side We Shall Learn Why
God Let Sin Come Into the World.
Those Who Have Not Known Trouble
Lack Sympathy—Preparation For Glory.
[Copyright, 1888, by American Press Asso-
ciation.]

WASHINGTON, May 22.—The awk-
ward and irritating mode of trying to
comfort people in trouble is here set
forth by Dr. Talmage, and a better
way of dealing with broken hearts is
recommended; text, Job xvi, 2, "Mis-
erable comforters are ye all."

The man of Uz had a great many
trials—the loss of his family, the loss
of his property, the loss of his health—
but the most expurgating thing that
came upon him was the tantalizing talk
of those who ought to have sympathized
with him. And, looking around upon
them and weighing what they had said,
he utters the words of my text.

Why did God let sin come into the
world? It is a question I often hear dis-
cussed, but never satisfactorily answer-
ed. God made the world fair and beau-
tiful at the start. If our first parents
had not sinned in Eden, they might
have gone out of that garden and found
50 paradises all around the earth—Eu-
rope, Asia, Africa, North and South
America—so many flower gardens or
orchards of fruit, radiant and luscious.

I suppose that when God poured out
the Gihon and the Hiddekel he poured
out at the same time the Hudson and
the Susquehanna. The whole earth was
very fair and beautiful to look upon.
Why did it not stay so? God had the
power to keep back sin and woe. Why
did he not keep them back? Why did
every cloud roseate, and every step a
joy, and every word music, and all the
ages a long jubilee of sinless men and
sinless women? God can make a rose
as easily as he can make a thorn. Why,
then, the predominance of thorns? He
can make good, fair, ripe fruit as well
as gnarled and sour fruit. Why so much
then, that is gnarled and sour? He can
make men robust in health. Why, then,
are there so many invalids? Why not
for our whole race perpetual lea-
sure instead of this tug and toil and
trouble for a livelihood? I will tell you
why God let sin come into the world—
when I get on the other side of the
river of death. That is the place where
such questions will be answered and
such mysteries solved. He who this side
the river attempts to answer the ques-
tion only illustrates his own ignorance
and incompetency. All I know is one
great fact, and that is that a herd of
woes has come in upon us, trampling
down everything fair and beautiful. A
sword at the gate of Eden and a sword
at every gate.

Comforting the Troubled.
More people under the ground than
on it. The graveyards in vast majority.
The 6,000 winters have made more scars
than the 6,000 summers can cover up.
Trouble has taken the tender heart of
this world in its two rough hands and
pinched it until the nations wail with
the agony. If all the mounds of grave-
yards that have been raised were put
side by side, you might walk on them
and nothing else, going all around the
world and around again and around
again. These are the facts. And now I
have to say that, in a world like this,
the greatest occupation is that of giv-
ing condolence. The holy science of im-
parting comfort to the troubled we ought
all of us to study. There are many of
you who could look upon some of our
very best friends, who wish you well,
and are very intelligent, and yet be-
lieve truthfully to say to them in your
days of trouble, "Miserable comfort-
ers are ye all."

I remark, in the first place, that very
valuable people are incompetent for the
work of giving comfort. Bildad and
Eliphaz had the gift of language, and
with their words almost bothered Job's
life out. Also for those valuable people
that go around the houses of the afflic-
ted, and talk and talk and talk and talk!
They rehearse their own sorrows, and
then they tell the poor sufferers that
they feel badly now, but they will feel
worse after awhile. Silly! Do you ex-
pect with a thin coat plaster of Paris to
heal a wound deep as the soul? Stop
very gently around about a broken heart.
Talk very softly around those whom
God has bereft. Then go your way.
Deep sympathy has not much to say. A
firm grasp of the hand, a compassionate
word, just one word that means as much
as a whole dictionary, and you have
given perhaps all the comfort that a
soul needs. A man has a terrible wound
in his arm. The surgeon comes and
binds it up. "Now," he says, "carry
that arm in a sling and be very careful
of it. Let no one touch it." But the
neighbors have heard of the accident,
and they come and say, "Let us see
it." And the bandage is pulled off, and
this one and that one must feel it
and see how much it is swollen, and
there are irritation and inflammation and
exacerbation where there ought to be
healing and cooling. The surgeon comes
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unless you let it alone." So there are
those who wish you well, but they ex-
pect with a thin coat plaster of Paris to
heal a wound deep as the soul? Stop
very gently around about a broken heart.
Talk very softly around those whom
God has bereft. Then go your way.
Deep sympathy has not much to say. A
firm grasp of the hand, a compassionate
word, just one word that means as much
as a whole dictionary, and you have
given perhaps all the comfort that a
soul needs. A man has a terrible wound
in his arm. The surgeon comes and
binds it up. "Now," he says, "carry
that arm in a sling and be very careful
of it. Let no one touch it." But the
neighbors have heard of the accident,
and they come and say, "Let us see
it." And the bandage is pulled off, and
this one and that one must feel it
and see how much it is swollen, and
there are irritation and inflammation and
exacerbation where there ought to be
healing and cooling. The surgeon comes
in and says: "What does all this mean?
You have no business to touch the
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